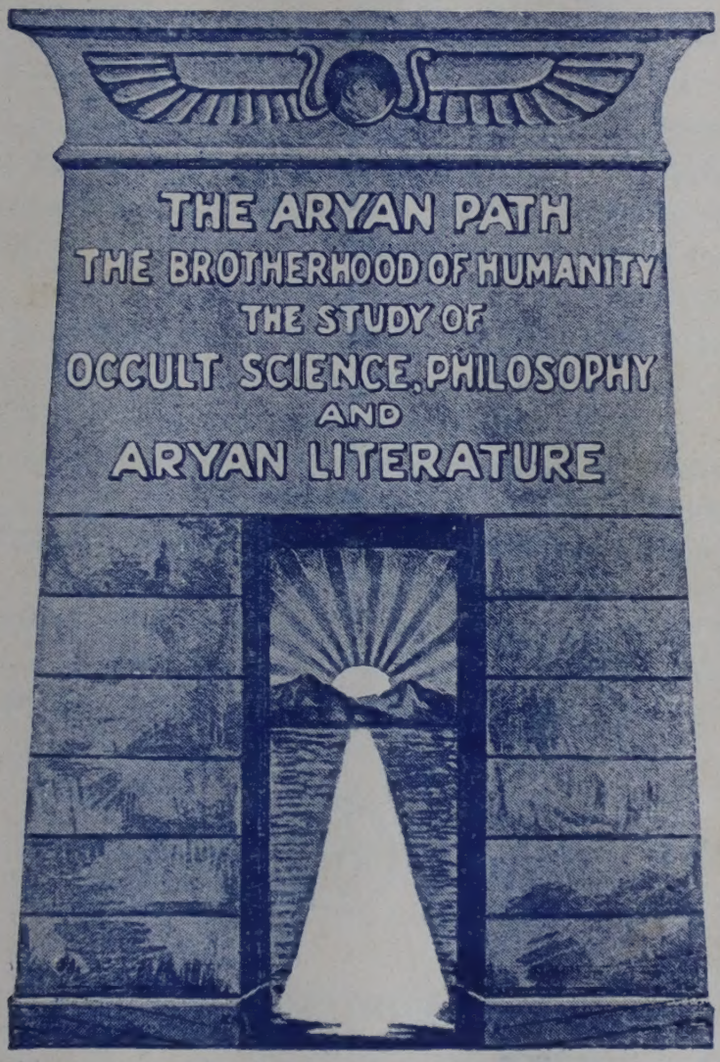
THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XXII No. 7

May 17, 1952

The life of the superior whole requires the death of the inferior, the death of the parts depending on and being subservient to it. And, as life is death, so death is life, and the whole great cycle of lives form but ONE EXISTENCE—*the worst day of which is on our planet.*

He who KNOWS will make the best of it. For there is a dawn for every being, when once freed from illusion and ignorance by Knowledge; and he will at last proclaim in truth *and all Consciousness* to Mahamaya:—

"BROKEN THY HOUSE IS AND THE RIDGE-POLE SPLIT!
DELUSION FASHIONED IT!
SAFE PASS I THENCE—DELIVERANCE TO OBTAIN." . . .

—H. P. B.

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(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।

There Is No Religion Higher Than Truth

BOMBAY, 17th May 1952.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th May 1952. VOL. XXII. No. 7

COMPASSION AND GRATITUDE

The Compassion of the Holy Ones is like a mountain lake, assuaging the thirst of marching pilgrims.
Hourly it radiates its bounty to every land—to peak and valley alike.
Wide and long and deep is that Compassion
The crooked it makes straight.
It sustains as the earth does.
Like water it purifies.
It is fiery and consumes sin.
Curses it carries away ; the fragrance of blessings it brings—like the wind.

The Compassion of Nature is her supreme glory. Mortal minds do not perceive it. Modern knowledge obscures the moral and merciful aspect of living Nature, because it emphasizes the mathematical exactitude in its law of determinism, related to the plane of effects only. It makes it a little easier for the modern mind to accept the truth that rigid justice rules the world. The modern conception of justice is that she is blindfold and that her balances weigh and her sword punishes, mechanically. And yet the human heart instinctively feels that Mercy must somehow exist and somehow function. It readily acquiesces in the statement that Mercy becomes

> The throned monarch better than his crown ;
> His sceptre shows the force of temporal power,
> The attribute to awe and majesty,
> Wherein doth sit the dread and fear of kings ;
> But mercy is above this sceptred sway,—
> It is enthroned in the hearts of kings,
> It is an attribute to God himself.

Whence this universal instinct that longs for signs of Nature's Mercy? Whence the notion of prayer, which all men express in one way or another, feeling that Compassion heareth?

Compassion is what the truly Mighty Ones feel for the weak, the Liberated for the slaves, the Wise for the ignorant. If the weak and ignorant slaves to their own lower natures fail to benefit from the Compassionate Ones it is because in them the spark of Gratitude burns very, very low. The grandest gift which the human kingdom ever received, as animal man grew into the Thinker, was the gift of Devotion. Compassion implanted by the Divine Fathers of the Race gave birth to Devotion in the hearts of infant humanity—Devotion to the Elders. This feeling of Devotion manifests as Gratitude for the sublime in Nature, Love for all who are at a stage of evolution akin to ours, Sacrifice for the lowly, the ignorant and the downtrodden, originally the less-evolved, in whom the spark burnt too low.

Gratitude felt by anyone for knowledge imparted, for tenderness expressed, for sacrifice made, for any gift bestowed, does him enormous good. H.P.B. has said—"gratitude does more good to the man who feels it, than to him for whom it is felt." Ours is a very stiff-necked generation which is ever taught to smother the feeling of benign gratitude lest it be mistaken for the badge of servility.

From the Occult World the power of Compassion flows to this world of mortals; it flows as Radiance, as Music, as Fragrance, as Nourishment, and mortals remain blind and deaf and

hungry, choking for the very breath of life because Gratitude is not felt, not thought of, not expressed. If man responds with gratitude to the touch of Compassion he finds peace in his own heart, strength in his hands, knowledge in his head.

Man's true growth is seen in his unfolding gratitude. Matter shines with the light of gratitude caught from Compassion, which is Alaya's Self. The Sun's dazzling Compassion will benefit us only when we radiate gratitude as does the Moon. Its gentle, soothing and calming radiance expresses gratitude to the parent luminary—Compassion. In the Living Mahatmas, Compassion and Gratitude perfectly coalesce. The words which begin this article tell of Their Compassion; as to gratitude there are these other words:—

Be grateful as the Sun, the Moon, the Stars are to the arching sky of majestic curve, of sapphire blue.

Be grateful as the clouds are to the zephyr and the gale which make them march.

Be grateful as the trees are for the showers which bless and fructify.

Be grateful as Mother Earth is to the animals which enrich the soil, to the tiller who cures it of its weeds and brambles and to the sower who plants the seed from which grow sprouts and shrubs and trees.

Be grateful as Kamaduk herself is for the opportunity to serve with the power to make things progress: that power fashions precious gems under the earth, creates orchards of abundance on its surface; that power makes viable the insect, the reptile, the beast, the bird; that power quickens the human mind to graciousness, kindles the Sacrificial Fire in the human heart.

OUR DISEASES

The uninterrupted flow of "miracle drugs" and bizarre surgical operations continues. A new operation for relieving high blood pressure is described in the *New York Herald Tribune* for December 22nd, 1951, as "designed to eliminate chronic nervous overstimulation of the blood vessels." By removing "the nerves leading from the 20-odd centres along the spinal column... blood pressure becomes normal again." Students of Theosophy know the psychic and physiological importance of the spinal column. The nerves which branch out therefrom control directly and indirectly many functions. Osteopathy and various types of massage, manipulate the body and thereby relieve nerve tension naturally. These methods are not drastic and irrepairable.

What is high blood pressure in the first place? Anxieties, fears, suspicions, build up heat and pressure. What, then, is the remedy? Surely *natural* means, plus attempts to evoke calmness, dispassion and patience in the mental nature constitute the first step. How many fear death, how many wish to cling to life believing that death will end everything! The study of the doctrines of Karma (Justice) and Reincarnation will go far toward relieving much of the world's hypertension. The nerves are only doing what *we* cause them to do. If we think, feel and act properly their reactions will calm down in time, and balance will be re-established.

The blood pressure is like steam in a boiler; build up the fire through shovelling in more fuel, and the pressure must rise. Reduce the heat and the pressure will fall. If we cultivate patience, calmness and cool-headedness, we will find that our blood pressure, even if we work at considerable speed, will not give us much trouble. It is an attitude of mind which needs to be acquired. Control of speech is one of the safest and quickest means for attaining to real inner patience and calmness. But that cool-headedness will not avail us much if we still fear death because we do not also know and understand Nature's laws of Justice and Reincarnation.

QUESTIONS ANSWERED
AT AN INFORMAL "OCEAN" CLASS
CHAPTER V
V.—ASTRAL MATTER, ATOMS AND INCARNATION

Q.—The statement is made (*The Ocean of Theosophy*, 2nd Indian ed., p. 45) that the astral body can go a short distance from the physical. What is it, then—if such a thing occurs—that holds the physical together?

Ans.—Well, if the astral body were actually detached from the physical, the physical would instantly collapse, instantly disappear. We ought to bear in mind something that H.P.B. said more than once and that Mr. Judge has also called our attention to more than once. To us the astral body exists only theoretically. Isn't that so? Similarly, the Ego's independent existence in Kama-Loka or in Devachan, or as Higher Manas, is theoretical, yet it is to us something that looks reasonable, that looks credible, that appeals to our conscience, our judgment, our common-sense. We do not find it out of accord with life as we know and experience it here. But we haven't the same experimental knowledge of these conditions that we have of life here in the physical body.

Why do we know so little of the astral body? Because the astral and physical represent a pair of opposites, in the first place. We know nothing about the astral, and whatever Mr. Judge says here in the *Ocean* can only be said to us in terms of analogy. Suppose you were trying to describe our electric lights to a South Sea Islander. He never saw an electric light—he doesn't know a thing about electricity. You could tell him about it only by saying that electricity is chain lightning, canned lightning, harnessed lightning, "lightning" that we carry around in a box. Now, from our point of view, that would be absolutely true, wouldn't it—even though that is not the way we describe lightning scientifically?

We ought to reason by analogy. What is Spirit? It is the exact polar opposite of Matter. What is Matter? It is the exact polar opposite of Spirit. What is Astral Matter? Sub-state by sub-state, it is the polar opposite of physical matter. If we begin to think about it from that point of view, we may get some light. How is astral matter manipulated physically? By magnetic attraction and repulsion. No mechanical force, no chemical force, has anything to do with it. How can it be affected *metaphysically?* In three ways: by thought, by will and by feeling. How is it affected by us? Mostly by feeling, isn't it? And so are we affected by it, in the same way. True, whether astral or physical, it is one and the same stuff looked at from opposite directions. But don't you see that, in physical matter, the characteristics that in themselves are called "astral matter" are latent? They have to be latent for physical matter to be active. But if astral matter is to be active, then physical matter has to be latent. Suppose any man could suddenly, by an act of the will, paralyze his five senses. He would be instantly seeing, hearing, touching, tasting, smelling and so forth on the *astral* plane. Now we have him on the astral plane; let us paralyze his five astral senses. Where is he? Right here in our physical world.

Q.—When we eat our food, it is said, we raise the lower lives. When the body dies, however, these lives go back to the mineral state. How can they advance further than the animal kingdom?

Ans.—Well, there is some misconception here. It is nowhere said that all the lives go back to the mineral state. Every class of lives has an appropriate "place" in consciousness in one of the elemental kingdoms, and it goes back to its own appropriate place. Some, say, become mineral elementals; some go back to the vegetable kingdom, and become vegetable elementals; some go back to the animal kingdom and become animal elementals. Some of the lives we use do not descend to the lower kingdoms at all. They accompany the Ego into Devachan; they stay with the Ego from the beginning of the Manvan-

tara to the close.

If you want to read something very interesting on that subject, start with the last paragraph on p. 671, Volume II of *The Secret Doctrine*, and read over onto the next page.

Q.—How long after the body dies does the astral body live?

Ans.—The statement is that the astral body and the Kamic elements coalesce almost immediately after death and commence disintegrating right away. For the average man—in fact, with the ordinary man in the case of normal death—the astral body begins disintegrating a considerable time before the body is dead. Normal death is brought about by the partial disintegration of the astral body, that is, partial *separation*. Or, reversing the process, we have, in prenatal life, the drawing together of the elements of the astral form.

So, looking at the question the other way about, the astral begins to disintegrate before actual physical death, save in cases of violent death. The period varies from a few months to a few years. But the Kama-Rupa, after death, begins to disintegrate at once. The period during which that disintegration goes on depends upon many, many circumstances, and, just like the period in Devachan, no actual definite figures could be stated for any individual person.

Q.—If an atom in the mineral kingdom is just the same kind of atom as in the vegetable, animal, or human kingdoms, does it make any difference where that atom is? Isn't that atom the same?

Ans.—It necessarily depends on what we understand by the term "atom." Much of our confusion undoubtedly arises from the compulsion under which H.P.B. laboured to use our Western scientific terms. Now, to the Theosophist, to the Occultist, she says, "atom" means something altogether different from what it means in science. To us an "atom" has meant, until the past few decades, something physical, of an exceeding smallness. It no longer means that to any present-day physicist. In their conception of what an atom is, physicists have made as big a jump in recent years as there is still remaining between their conception and that of the Occultist.

Suppose we take H. P. B.'s own statement: At the beginning of any period of evolution, the Monads emerge from their state of absorption within the One, whether we call that Nirvana, Paranirvana, or what-not. Now, those Monads represent one of two classes; they are either fully awakened or they aren't. If they are not awakened, they are called, in their collectivity, *Matter*; and for the lives (*Jivas*) or Monads constituting Matter, the word atom is just as good as any other. Slowly, by natural impulse, they become partially awakened, and then they are called Elementals. So, actually, there is all the difference in the world between what we could call an "atom" of the animal kingdom, or the vegetable kingdom, and an "atom" of the mineral kingdom. We ought to know that there is an immense difference between metallic iron and organic iron. We must see that there is a tremendous difference between the chemical elements in our body and the same chemical elements in the soil. The difference isn't made by us; it's made by the different natures of those lives when they have a chance to act. But again, if you will read that same reference that was given, from *S. D.* II, 671, bottom, to the top of p. 672, you will understand this question better.

Q.—In Theosophical teachings, what is meant by the spiritual man?

Ans.—The spiritual man, pure and simple, is the individualization of the three highest principles, Atma-Buddhi-Manas. That is why man is immortal.

What would the purely *physical* animal being be? Would it not be the exact opposite of the purely spiritual being? Spirit and matter are a pair of opposites. Then, what is the purely animal being? *The Secret Doctrine* says that the pure animal consists of the three lower principles in temporary union. We may say, therefore, that the spiritual man is the three higher spiritual principles of life permanently individualized, while the "animal being" is the three lowest principles of life temporarily organized.

Let us ask another question; What is the

purely human being? If we have studied our *Secret Doctrine* with any care, we have found that over and over again H.P.B. speaks of the human *stage*. She speaks of the human being, but says it would be an utter absurdity to think of the human being of the Third Round or of the Third Race as in any way like the man of today, the human being of today.

Now, we have a purely spiritual man, or spiritual being; we have a purely animal being. We are trying now to get at: What is a purely human being? Can't we see the answer? When did the incarnation take place? The middle of the Third Race, the middle of the Third Round; so the purely human being is a $3\frac{1}{2}$- or 4-principled being. What was the Lunar Pitri? Was he a spiritual being? No. Was he an animal being? No. What kind of being was he? A human being, pure and simple. The $3\frac{1}{2}$ principles were in him. In the most progressed of the Lunar Pitris, the 4 lower principles were united, but in the great bulk of them only $3\frac{1}{2}$ principles were awakened. Those were the ones who could receive only a spark; it was only those in whom the four lower principles were temporarily united, who could receive more.

If we can grasp that, we are on the road to understanding this mystery of "Was man ever an animal?" *Spiritual* man means the individualization of the three highest principles of Life; *animal* means the temporary organization, in a form, of the three lowest principles. The purely human being no longer exists, so far as we know; if he does exist, he doesn't mix with humanity. The purely human being is one in whom the four lower principles are developed and in union in the being—that's the Lunar Pitri. H.P.B. says they were of seven classes, which means that they ranged all the way from 3-principled consciousness with just the faintest touch of the fourth principle up to full 4-principled being.

Now we can understand what incarnation means. We have the purely spiritual being, the purely animal being, the purely human being, and then we have the incarnation of the 3-principled permanent spiritual being—the reincarnating ego—in the 4- or $3\frac{1}{2}$-principled being, the Lunar Pitri in one degree of evolution or another. Not until then do we have *humanity* as we understand it. Then comes the great mystery, the mystery of good and evil, the mystery of loss of "soul" and the rest—the mystery of intellectual evolution. The purely spiritual man is not an intellectual being in our sense of the word; his consciousness is universal. He thinks in terms of the consciousness of all other beings. What is the meaning of the statement of one of the Masters, that not until the 3-principled being—the reincarnating ego—united his mind with this perfected 4-principled being, not till then did we have man? That is called the "incarnation." There were the pairs of opposites united in a single form; the spiritual being and the human animal, in one consciousness. Then comes the intellectual man or intellectual evolution. Why? Why was it not possible before? No contrast. The moment that we incarnate, there is the contrast between the spirit and the matter in us. We are neither spirit nor matter—we are the blending of both spirit and matter, and that is the man of today.

If we think of an animal as a 3-principled Monad, of a Lunar Pitri as a 4-principled Monad, and of the reincarnating egos as *individual* Monads, then we can think of the human being as a 7-principled Monad—and of the Mahatmas as perfected 7-principled Monads.

Is everything sevenfold? No, it isn't, although the expression is used. Let us take an example. Is it not perfectly clear that there is a great difference between the money I have and the money I have not? I am a millionaire in potency; actually, I don't know how I am going to pay next month's rent. So, nobody can call me a millionaire in fact. The animal is Life, just as much as the highest Mahatma, but actually only three out of the seven principles are awake in that Life. The potency, the potentiality, of all the other principles is there, but they are non-existent—they exist in possibility but not in actuality.

So it is perfectly true, as "The Synthesis of Occult Science" (*U. L. T. Pamphlet No. 3*, p. 13) says, that "man has not one principle more than the tiniest insect," but in the tiniest insect $4\frac{1}{2}$ principles are dormant; in man all seven are awake.

They are awake in us, but not yet in union; when they are in union, then we shall be Mahatmas.

As an analogy for the seven principles in man, consider this book, which we can see with our physical eyes; that represents the physical body. Shut your eyes, and still you see the book; that is the astral. Then, looking at the book, you want to know what is in it; that is the Desire Principle. You begin to read it, think about what is written; that is Mind or Manas working. After you have read it for a while, all of a sudden you begin to see something of the deeper meaning—you get a flash of understanding; that is Buddhi. And when you finally realize it, really know it, that is Self-Knowledge, which may represent Atma.

NARCOTICS

Americans have been greatly perturbed by the greatly increasing use of narcotics among teenagers. One of the most down-to-earth reported descriptions of the sudden emergence into the public's vision of this form of vice appears in the November 10th, 1951, issue of *The New Yorker*. Graphically but sympathetically is depicted the weakening of the will and the soul-deadening effects of the first smoking of marijuana, then the sharp downward fall to snuffing heroin, skin injections of it and finally injections direct into a vein. The losing fight of the Individuality, the inability of family, friends and ministers of the Gospel to fend off the temptation, present a picture in miniature of present-day humanity in general against any and all temptations of flesh and sense.

Many children of the American slums are said to try narcotics at one time or another. Many at the present juncture, seem to be strong enough to throw off the temptation—the weak, the uninhibited, too often succumb. Whence the strength of character on the one hand, and the weakness on the other? No adequate answer is given. The doctors, and the social workers who are actually in the fight find that the individual himself is the only and the final determinant. Dr. Paul Zimmering of Bellevue Hospital, New York, is quoted as follows—a sharp commentary on our present standards of education and progressive civilization :—

> It's no sign of abnormality if a boy tries drugs once or twice. It's only natural, I suppose. If he's an aggressive kid—one who goes after what he wants and finds pleasure in his daily activities, and knows he has a reasonable chance of succeeding in what he wants to do—he isn't apt to become an addict. He'll just play around with it briefly, out of curiosity, and then drop it. The ones who get hooked are the disturbed boys—boys who are unsuccessful in the world in which they find themselves.
>
> We feel that the reason Negro and Puerto Rican children constitute the big majority of juvenile drug users in this city is a direct result of social discrimination.

When asked about the probable fate of a particular 16 year-old youth, who had twice been discharged as "cured." Dr. Zimmering answered, "I only know he's going to try. He told me that he was scared not only of the effects of heroin on himself but of the kind of life he knew he would have to lead to keep himself supplied." The 16-year-old addict wanted to become a city fireman, but apparently doubted whether he could pass the tests. "Why become a fireman?" "They save people," was the very human and humane answer. But merely to *want* to do good is not sufficient. A philosophy is needed and the accession of strength which an inspiring example can provide.

Have students of Theosophy no responsibility in connection with such cases? By their own choice of the "better" as against the "pleasanter" in every decision, they make it easier for all their fellows, lacking their knowledge and their opportunities, to overcome temptation. They have a responsibility in connection with bringing about a change in public opinion that will insist on better social environment for boys like this, and will demand effective world-wide control of narcotic production and distribution. They have besides the great responsibility to disseminate by every means in their power their knowledge of Karma and Reincarnation and their inspiring vision of the great Sacrificers for Orphan Humanity, with their less fortunate brothers everywhere.

THE POWER OF CHOICE

"Then choose, O Neophyte, a humbler course."

The power to choose is a priceless human possession, but the knowledge which will enable the human being to benefit from his choice is sadly lacking today. Also it is not realized that the power to choose, *consciously* directed, can become the mover of the will.

In the full quotation from *The Voice of the Silence*, from which the above sentence is taken, the neophyte is told that if he is "debarred from flaming like the noon-day Sun" then he should "choose...a humbler course." Why should he choose, for obviously it is his Karma which prevents him from being a sun and therefore he must take a humbler course?

Our literature very often refers to the necessity of making a choice. Arjuna does not want to fight, and after the eighteen Discourses, giving him knowledge, he is told to "act as seemeth best" to him. That is, he was to *choose* his path. *The Secret Doctrine* speaks of "self-induced and self-devised" ways and means. In many places *The Voice of the Silence* refers to the time of choice. The Christian Scriptures teach that we are to do the Will of our Father, and make with Jesus the declaration, "Thy will, not mine, be done." Why is this emphasis given?

Is it not because there is an aspect to the working out of our past Karma which is often ignored, namely, that through the paying off of the past debts we can, and should, "gain siddhis" for the future. That is, we should use the apparently bad or heavy Karma as an avenue of service and, while in it, use the opportunity to "point out the way to other men." Though a placid attitude towards unpleasant and unwished-for retribution may in time work that past off, it will not have brought experience to the sufferer. For that, the will must be employed and we shall not use the will unless we *choose* to be where Karma has placed us.

If, for example, we want to shine like the noon-day sun, to do those things we can do well, to be a leading light among our friends and acquaintances, to stand on our dignity, as we say, and determine to have what we think is due to our position, then, when we are debarred from this—"checked by our Karma" therefore not suffering through the faults of others—and are forced to take a humble rôle, we have three courses open to us. We may be disgruntled, sour, resentful at Karma or at people, and waste our energies in fighting to get to the top. Thus we engender worse Karma in the future, for our character has been strengthened for evil. Or we can passively put up with the new conditions, doing nothing, and "letting go" generally. Again we learn nothing but only strengthen the *tamasic* quality in our character. This is not a patient bearing of Karma but a negative bearing of it. Lastly, we may thank Karma for the opportunity to gain a needed experience and, by putting our *will* alongside the will of Nature, *i.e.*, our Karma of the past, we can, not only help our own growth as a soul, but also use the position we are in to help others who surround us. These we would not meet were we in the position of the noon-day sun, so where we are we have a field of service.

As far as physical dangers are concerned we know that it is only the coward who refuses to face the inevitable; why then, not face the inevitability of Karmic laws?

To the students of Theosophy the power to choose comes also in respect to the Movement. Are we being carried along *by* it through fair seasons and foul, or are we waiting for an opportunity to shine, or are we *choosing* to be just where we are, accepting all opportunities for service offered to us, but also being self-energized through that choice?

We need not fear that we shall receive what is not our due for we have the statement, "Thy Soul cannot be hurt but through thy erring body," *i.e.*, by ourselves. So let us plunge, cheerfully, will-fully, into whatever comes our way and make of it the battlefield of *chosen* duty.

SUN, MOON, EARTH AND MAN

[In our December and January issues we printed under the general caption: "The Missing Soul of Modern Science" papers on "Ancient Astronomical Knowledge" and "The Elements of Space." Below we print another in the series – Eds.]

The Universe and Man become intelligible only when they are understood to be a living whole.

> There is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of SPACE, considered independently of anything contained in it. (*The Secret Doctrine*, I, 277)

Examination of phenomena by astronomers and physicists usually aims only at so-called "objective" explanations. These can never fully satisfy because they overlook or ignore the subjective side of the living whole. The hidden significance of anything is no mere fancy. There are laws governing the unseen as well as the seen. True Theosophists endeavour to bring these to light. Occult philosophy "never stops at surface appearances, and for it the *noumenal* essences have more reality than their objective counterparts." (*S.D.*, I, 274)

The void in modern science is the ever-living soul of things. That void cannot be filled intelligently by mere sensuous gratification, by reverting to theological dogma, or by the wiles of priestcraft.

> Esoteric philosophy is alone calculated to withstand, in this age of crass and illogical materialism, the repeated attacks on all and everything man holds most dear and sacred, in his inner spiritual life. (*S. D.*, I, xx)

If there is anything profoundly significant about genuine Theosophical explanations, it is the light which they throw on the simplest of everyday occurrences. Superficial is the notion that it makes little or no difference what the Sun really is; how the Moon came to be; whether the Earth is dead or alive; and why Man is here. Understanding the analogical significance of the heliocentric system, for instance, would completely overthrow the personal God idea. Mediæval priests were aware of this threat to their power over the ignorant masses. That is why they fought violently against any true enlightenment on the subject. What greater realizations await the future when the Theosophical concept of a Spiritual or Universal Sun, of which our Sun is but a focus or reflection, shall dawn upon mankind! When that awakening is achieved, Brotherhood will be no mere idle phrase, but a profound practical conviction. In the meantime, truer concepts about even the simplest things have to be acquired step by step.

The notion that the Sun is hot stems from and results in materialistic absurdities. The higher the elevation, whether on a mountain or in a plane, the colder it is. No theories about radiation or the like give any satisfactory explanation of this fact. But the concept of the Sun as a centre of electrical and magnetic energy shows how heat can be *induced* in the earth and its atmosphere. It was General Pleasonton who proved that

> .. terrestrial heat *cannot* be directly derived from the sun, for heat *ascends*. The force by which heat is effected is a repellent one, he says, and as it is associated with positive electricity, it is attracted to the upper atmosphere by its negative electricity, always associated with cold, which is opposed to positive electricity. He strengthens his posit on by showing that the earth, which when covered with snow cannot be affected by the sun's rays, is warmest where the snow is deepest. This he explains upon the theory that the radiation of heat from the interior of the earth, positively electrified, meeting at the *surface* of the earth with the snow in contact with it, negatively electrified, produces the heat (*Isis Unveiled*, I, 272)

The principle underlying this explanation applies to other phenomena also.

The origin and nature of the Moon has been open to varied speculation. But Theosophy teaches, from the Wisdom of the Ages that: (1) The Moon is the parent of the Earth, not the offspring of the latter or an accidental acquisition. (2) The Moon is virtually a dead planet, from which all the inner principles have been transferred to the Earth. (3) What is left of the Moon is therefore its shell or corpse and this transmits a nefarious influence due to the nature of the living, so-called

"dead," cast-off matter that corresponds to the slag of a melt. (4) Human nature was derived in part from the Moon. (5) Human beings partake also of the nature of the Sun—vitally, intellectually and spiritually.

Countless are the evidences for these teachings. Their demonstration requires a reformation of many wrong popular notions. The ingenious and prolific electrical inventor, Nikola Tesla, wrote an article especially for *The Electrical Experimenter* magazine (New York, February 1919) entitled: "Famous Scientific Illusions." The approach to Theosophical teachings made in his courageous challenge of "scientific" dogma is worthy of quotation in this connection. Here is in part what he said:—

> The human brain, with all its wonderful capabilities and power is far from being a faultless apparatus. Most of its powers may be in perfect working order, but some are atrophied, undeveloped or missing altogether. Great men of all classes and professions—scientists, inventors, and hard-headed financiers—have placed themselves on record with impossible theories, inoperative devices, and unrealizable schemes. It is doubtful that there could be found a single work of any one individual free of error. There is no such thing as an infallible brain....
>
> Our organs of reception too, are deficient and deceptive....The greatest triumphs of man were those in which his mind had to free itself from the influence of delusive appearances. Such was the revelation of Buddha that self is an illusion caused by the persistence and continuity of mental images; the discovery of Copernicus that, contrary to all observation, this planet rotates around the sun...and the idea that our earth is spherical, which led Columbus to the finding of this continent. And though the minds of individuals supplement one another and science and experience are continually eliminating fallacies and misconceptions, much of our present knowledge is still incomplete and unreliable. We have sophisms in mathematics which cannot be disproved....Experimental science, itself,...is not unfailing.

Dr. Tesla then went on to consider "three exceptionally interesting errors in the interpretation and application of physical phenomena which have for years dominated the minds of experts and men of science." We shall consider here only one of these. That is what he truly calls "The Illusion of the Axial Rotation of the Moon." A portion of what he wrote follows:—

> It is well known since the discovery of Galileo that the moon, in travelling through space, always turns the same face towards the earth. This is explained by stating that while passing once around its mother-planet the lunar globe performs just one revolution on its axis. The spinning motion of a heavenly body must necessarily undergo modifications in the course of time, being either retarded by resistances internal or external, or accelerated owing to shrinkage and other causes. An unalterable rotational velocity through all phases of planetary evolution is manifestly impossible. What wonder, then, that at this very instant of its long existence our satellite should revolve exactly so, and not faster or slower. But many astronomers have accepted as a physical fact that such rotation takes place. It does not, but only appears so; it is an illusion, a most surprising one, too.

Dr. Tesla then illustrated both the Moon and the Earth embedded in a solid mass. This can be done by drawing two circles spaced apart on a piece of paper with an arrow in the circle representing the Moon pointing toward the Earth. Selecting the centre of the Earth as the centre of rotation (on a pin), the Moon can be revolved about the Earth. In doing so, the Moon will continually present the same side toward the Earth (as indicated by the arrow), but being embedded in a solid it will be seen *not* to rotate on any axis of its own. The axis of rotation is in the Earth, not in the Moon! Dr. Tesla continued:

> The truth is, the so-called "axial rotation" of the moon is a phenomenon deceptive alike to the eye and mind and devoid of physical meaning. It has nothing in common with real mass revolution characterized by effects positive and unmistakable. Volumes have been written on the subject and many erroneous arguments advanced in support of the notion. Thus, it is reasoned, that if the planet did *not* turn on its axis it would expose the whole surface to terrestrial view; as only one-half is visible, it *must* revolve. The first statement is true but the logic of the second is defective, for it admits of only one alternative. The conclusion is not justified as the same appearance can also be produced in another way. The moon does rotate, not on its own, but about an axis passing through the centre of the earth, the true and only one.
>
> The unfailing test of the spinning of a mass is, however, the existence of energy of motion. The moon is not possessed of such *vis viva*...the most precise measurements have failed to show any measurable flattening in form.

This is in accord with the proposition that the Moon is a dead planet. It was the mother of the

earth, not *vice versa*. The transfusion—of her living "principles" to the Earth was by the universal process of reincarnation or re-embodiment. In the light of *The Secret Doctrine* teachings it should be easy to imagine the Moon pouring forth into the Earth—

> all its life, energy and powers; and, having transferred them to a new centre becoming virtually *a dead planet*, in which rotation has almost ceased since the birth of our globe. The Moon is now the cold residual quantity, the shadow dragged after the new body, into which her living powers and "principles" are transfused. She now is doomed for long ages to be ever pursuing the Earth, to be attracted by and to attract her progeny. (*S.D.*, I, 156)

Befitting a virtually dead planet, *axial* rotation of the Moon has, Dr. Tesla shows, indeed ceased altogether, while the only "rotation" left is that about an axis in the Earth, into which the inner nature of the Moon has been transfused.

But, so far as Science knows, the Earth's action on the Moon is confined to the physical attraction which causes her to circle in her orbit....

It is, then, the Moon that plays the largest and most important part, as well in the formation of the Earth itself, as in the peopling thereof with human beings. (*S.D.*, I, 180)

WRITTEN AS WE LEARN

SACRIFICE

"Give up thy love to sacrifice," spoke the Sage to the Mother in the "Dialogue on Sacrifice," in *The Book of Confidences*—a dialogue which will help us to discover how sincere is our own effort "to give." Often in our very eagerness to "help," we forget that sometimes it is more of a sacrifice to withhold our effort. Perhaps this shows us that there is another attitude to take besides merely *wanting* to do good. What is this attitude which requires such detachment?

Reading the advice of the Sage, we see that true sacrifice requires us sometimes to be one who watches, instead of one who acts. The higher self *is* unattached. Only in the sacrifice of the natural propensity in the lower nature to *be* attached, do we rise above the three qualities, sacrificing even *sattva* itself, as Krishna bids Arjuna do. Perhaps if we thought of *sattva* as reflecting our aspiration to be of service, we could see that, in observing the supreme reign of law, we go one step further! We take duty into consideration. Only then do we avoid sacrificing one possession to another. The man who helps because of a sense of duty will not lessen his love of helping by realizing that on certain occasions the best assistance he can give is not to do anything at all. In the words of Milton, "They also serve who only stand and wait." Duty is no sacrifice to the man who realizes that it is a "Law in Nature."

In *The Key to Theosophy*, H. P. B. tells us: "Duty is that which *is due* to Humanity." In paying this debt, we are only fooling ourselves when we whisper, "I am sacrificing myself for humanity." (Besides, we are wasting time in remarking the fact!) On the contrary, we are only preparing ourselves for the real sacrifice, when our present duties (or debts) are completed or paid off. Of course, little self-sacrifices daily accompany the performance of our duties, although he who finds pleasure in duty will not be aware that he is sacrificing. Here again, "sacrifice" is a relative term, and will gain in meaning the more we recognize the importance of motive. We know that the great Teachers had to make a choice between retiring into Nirvana and returning to earth for the sake of mankind. Is it not reasonable to think that each motive that we now have for performing our present duty, each choice that we now make, will affect the final choice?

"Theosophy is the quintessence of *duty*."

PROMULGATION

What is the Cause of Manifestation? This is a natural question for any earnest enquirer to ask. It seems at first difficult merely to suggest consideration of the Absolute, "Be-ness," Parabrahm, the Rootless Root, because such phrases and words seem to be vague and to convey so little, and there is nothing to argue about. Perhaps this is because we have so little faith in ourselves as transmitters and above all in the seed-Ideas we scatter. Should we not consider it stupid for a farmer to refuse to sow because he could not see the full-grown crop ready for the harvesting in the tiny seeds he holds? He would be lacking in elementary faith in Nature's laws. Similarly we cannot judge the depth, fertility and possibilities of another's heart and mind; but we do know that the seeds of an immemorial philosophy have been tested and are known to be viable. We also can judge for ourselves how we came by those seeds, and therefore whether this is the time for sowing, or for hoarding. And, if we decide to sow, why should we worry about the effect they may or may not have upon another?

We have grown so personal that sometimes we shrink from using high-powered, high-sounding words lest our hearers think we wish to appear more learned than we know we are. This is not fair or *faithful* to the philosophy, for the words used have a living power of their own, a soul, an Idea enshrined in them by long usage by those greater than we. Then let those Ideas go forth unhindered by any diminution of our making. They are the real Currency of international spiritual wealth. And if we think that we should hoard, let us heed the condemnation, in Jesus' parable of the talents, of the man who hid his master's money in the ground, being afraid lest he should lose it or should fail.

The question, "What is the Cause of Manifestation?" each one must solve that for himself in the depths of his own consciousness. Space, the *absolute*, Absolute, the One Reality, God, Law—all these are key phrases and ideas which help. So also, "Desire first arose in It, which was the primal germ of mind, and which Sages, searching with their intellect, have discovered in their heart to be the bond which connects... *Manas* with pure *Atma-Buddhi*."

Let, then, these words and phrases conveying Ideas immortalized by æons of holy usage and strivings, work their mysterious transformation from within outwards on others and ourselves. Does not Patanjali say that ultimate realization comes by mental dwelling on the idea, like a seed fructifying in the womb of the mind. Our duty is to sow our best, but with that wise husbandry which learns in time whether a cluster of seeds should be placed together, or whether they should be separated at intervals in space and time. The young practitioner, too often, alas, smothers the newcomers with too many seed-ideas, and these ideas die because too closely packed for proper digestion, assimilation and growth.

And if "Desire first arose in It," certainly the early days of infancy depict the true leanings of gratitude towards one's Teacher and Protector. It is said that gratitude not properly felt or utilized turns to hatred, and hatred in turn is the Root from which spring the three "gates of hell": Anger, Lust and Greed. But, if Gratitude is truly felt, nurtured and sustained, then the bolts of the gates on the opposite Path, leading to spiritual lore and endeavour, automatically spring open. This for each one of us who sincerely strives with patience and with love immortal, the question of When and How mattering not. *"Grow as the flower grows"—naturally.* So we must not only sow the seeds to have a rich harvest, but we must see that periodical plantings are not omitted from our own nature. We are and we are not separate from our fellows. It is a matter of all for one and one for all—the Ocean in the drop and the drop mirroring all the potentialities of the Ocean. So let us spread the ancient Ideas broadcast to make their immemorial mark. Ours but the task to foster them undamaged and uncorrupted while they are in our care, and to pass them on as we have received them.

WHAT IS LIGHT ?

An article entitled "The Progress of Physics," published in the September 1951 THEOSOPHICAL MOVEMENT (Vol. XXI, p. 215), included a brief discussion of the nature of light, tracing the development of our knowledge of light and placing modern theories alongside quotations from *The Secret Doctrine*. The subject is of sufficient importance to merit a separate article. For the sake of completeness, some of the relevant matter given earlier will be repeated here.

The last few centuries have witnessed the varying fortunes of two conflicting theories of the nature of light: the corpuscular theory and the wave theory. In the former, light consists of minute corpuscles shot out from the luminous object, in the latter it consists of waves initiated by the luminous object but travelling through an independent medium. The essential difference between the two theories is that in the former something substantial travels from source to receiver and no intervening medium is necessary; in the latter such a medium is necessary and all that travels is a rhythmic motion passed on from one point of the medium to another. In the transmission of water waves, for example, the water at any point does not move forward but only vibrates up and down, and this vibration is passed on to the next point. Another crucial difference is that, in the corpuscular theory, light travels in straight lines, *i e*, it cannot spread round objects, and a *small* source of light will throw a sharp shadow of an object; in the wave theory, light must spread round objects to a small extent and no sharp shadows can be cast.

Newton (1642-1727) was an early protagonist of the corpuscular theory. At the end of the 18th century the phenomenon of interference was first observed. Suppose that the surface of a still pond is broken at each of two points by a rhythmically vibrating flexible stick. From each point circular ripples will move out over the surface of the water, each system of ripples passing through the other. If only one system of ripples were present every point of the surface would vibrate up and down as successive ripples passed through it. Now, however, close observation of the surface reveals that at certain points the surface remains undisturbed. What is happening at each of these points is this: when the arrival of a crest in one system of ripples coincides with the arrival of a trough in the other system and *vice versa* a trough neutralizes a crest and the result is no disturbance of the surface. This phenomenon is called interference. Interference was shown to occur also with waves of light. Finally, in 1850, Foucault succeeded in measuring the speed of light through water and showed that it was less than its speed through air. This result was in agreement with deductions from the wave theory but contrary to deductions from Newton's theory. The effect of this experiment was hailed as the complete overthrow of the corpuscular theory and by the latter half of the 19th century the wave theory had come to be regarded almost as an established fact. Nevertheless, in 1888 H.P.B. wrote:—

> True, the corpuscular theory of old is rejected, and the undulatory theory has taken its place. But the question is, *whether the latter is so firmly established as not to be liable to be dethroned as was its predecessor?* (*S. D*, I, 579)

How well justified the doubt cast proved the writer will relate.

The wave theory implies a universal medium to carry the light waves. Such a medium science has never been able to detect and it has in the past been forced to invent one, the so-called ether, and to endow it with certain properties in terms of which the behaviour of light can be explained. Scientists in other fields have also found it necessary to drag in the ether hypothesis, but to give it different and sometimes conflicting properties. Finally, in 1887, Michelson attempted to settle the question of whether or not the ether exists by an indirect method. To understand the principle of his method liken the earth moving through the universal ether to a ship steaming through the ocean, the waves of light passing the earth to ocean waves passing the ship. If the ship travels in the direction of the waves they will appear to a passenger to move more slowly than if the ship travels in the opposite direction. Michelson attempted to demonstrate a corresponding change in the apparent speed of light past the

earth but obtained a negative result. This, coupled with the rather artificial nature of the hypothetical ether, has led to the fairly general abandonment of the ether hypothesis. In Vol. I, pp. 482-7, of *The Secret Doctrine*, H.P.B. discussed the hypothesis and ended with these words:—

> Official Science *knows nothing to this day of the constitution of ether*. Let Science call it matter, if it likes; only neither as *akasa* nor as the one sacred Æther of the Greeks, is it to be found in any of the states of matter known to modern physics It is MATTER on quite another plane of perception and being, and it can neither be analyzed by scientific apparatus, appreciated, nor even conceived by "scientific imagination," unless the possessors thereof study the Occult Sciences.

Some mention should be made of the work of Clerk Maxwell (1831-1879). He developed the ether hypothesis in a mathematical treatment of the magnetic and electric fields, or auras, surrounding magnetized and electrified bodies, respectively. As a result of his work he postulated the existence of electro-magnetic waves, *i.e.*, simultaneous rhythmic changes in electric and magnetic forces propagated through space, analogous, once more, to the rhythmic changes which can be propagated across the surface of water. He calculated the speed at which such electro-magnetic waves would travel and obtained a figure in close agreement with the observed speed of light. He concluded, therefore, that light is an electro-magnetic wave motion. The existence of such waves was first demonstrated in 1888. Today, in spite of the uncertainty as to the nature of the medium which carries these vibrations, waves, infra-red radiation, visible light, ultra-violet light, X-rays and gamma rays are all regarded as electro-magnetic waves differing only in frequency or rapidity of vibration. This intimate association of light with electricity and magnetism is interesting in the light of many statements in *The Secret Doctrine* and *Isis Unveiled* from which the following are selected:—

> He (Fohat) has *seven sons* who are *his brothers*; . . . the Seven "Sons-brothers," however, represent and personify the seven forms of cosmic magnetism called in *practical Occultism* the "Seven Radicals," whose co-operative and active progeny are, among other energies, Electricity, Magnetism, Sound, Light, Heat, Cohesion, etc. Occult Science defines all these as Super-sensuous effects in their hidden behaviour, and as objective phenomena in the world of senses; the former requiring abnormal faculties to perceive them —the latter, our ordinary physical senses. (*S.D.* I, 145)

> By the radiant light of the universal magnetic ocean, whose electric waves bind the cosmos together, and in their ceaseless motion penetrate every atom and molecule of the boundless creation, the disciples of mesmerism—howbeit insufficient their various experiments—intuitionally perceive the alpha and omega of the great mystery. (*Isis Unveiled*, I, 282)

Now let us take up the story of the recent discoveries which have re-established the substantial nature of light and proved that it is more than a mode of motion. H. P. B. wrote:—

> Nearly three thousand years ago, earlier than the days of Pythagoras, the ancient philosophers claimed that light was ponderable—hence *matter*, and that light was force. The corpuscular theory, owing to certain Newtonian failures to account for it, was laughed down, and the undulatory theory, which proclaimed light *imponderable*, accepted. And now the world is startled by Mr. Crookes *weighing* light with his radiometer! (*Isis*, I, 281)

In the Crookes radiometer experiment the pressure exerted by light rotated a minute paddle-wheel. Clerk Maxwell was able to explain this pressure in terms of the wave theory and to this H. P. B. made a brief reference:—

> The Occultists are taken to task for calling the *Cause* of light, heat, sound, cohesion, magnetism, etc., etc., a *substance*. Mr. Clerk Maxwell has stated that the pressure of strong sunlight on a square mile is about 3-1/4 lbs. It is, they are told, "the energy of the myriad ether waves"; and when they call it a "substance" impinging on that area, their explanation is proclaimed *unscientific*. (*S.D.*, I, 514)

Since that day, however, other phenomena have come to light which are inexplicable in terms of a wave theory.

It has been discovered that, under certain circumstances, when light shines on a surface, electrons, or units of negative electricity, are emitted from that surface. Two features of this phenomenon, called photo-electricity, are significant:—

(1) Intense red light, for example, may fail to dislodge a single electron while feeble ultra-violet light, *i.e.*, light of higher frequency of vibration, may dislodge very large numbers; and (2) however feeble the ultra-violet light, some

electrons will be emitted. If one attempts to explain these features in terms of the wave theory, then, analogously, one would have to imagine thundering ocean waves succeeding each other at long intervals failing to dislodge a single pebble on the shore, while rapidly recurring but minute ripples are dislodging large numbers of them; and further, however small the ripples become, some pebbles are displaced. The two features can be explained in terms of a corpuscular theory. The following is a crude analogy. The intense red light may be likened to great showers of fine dust particles falling on the shore. No pebbles are dislodged. The feeble ultra-violet light may be likened to a few large pebbles. Some pebbles are dislodged, however small the number falling.

Another important group of phenomena have eluded all attempts to explain them in terms of the wave theory. All objects emit electro-magnetic radiations continually. At ordinary temperatures this radiation is invisible and consists partly of infra-radiation. By means of the infra-red radiations which they emit, objects in a dark room can be photographed with a suitable photographic plate and a long exposure. If the temperature of the object is raised sufficiently, if, for example, a poker is heated in the fire, then its radiations shift into the visible region of the range of radiations and the object is said to be red-hot or white-hot.

According to the classical wave theory of Clerk Maxwell, such electro-magnetic radiations are emitted by electricity in vibratory motion. Combine this with the theory that the atom consists of a central positive nucleus, round which move planetary electrons or negative electricity. The vibrating electrons become the source of the radiations from any atom. Two consequences of this are, however, that (1) the electrons would emit radiations continuously and gradually spiral into the nucleus, when radiation would cease, and (2) the radiation emitted by any atom, whatever its temperature, should be of high frequency. This means that all objects should have a bluish glow on a dark night. Since neither of these things occur, the classical wave theory is inadequate.

Physicists have been led to the following conclusion: Light is corpuscular; it is composed of minute packets of energy called photons. As one of these passes from wireless waves through infra-red, visible, ultra-violet, and X-rays to gamma rays, *i.e.*, according to the wave theory, from radiation of low frequency to that of high frequency, the size of the packet increases.

In 1922 it was demonstrated by Compton that the photon can behave in many ways like a minute particle. For example, it can collide with an electron, causing the latter to recoil. In other words, science must now support the statement made by H.P.B., already quoted, to the effect that the pressure which light exerts on a surface is due to a "substance" impinging on that surface. She added in a foot-note:—

> The "substance" of the Occultist, however, is to the most refined *substance* of the physicist, what *radiant matter* is to the leather of the Chemist's boots. (*S.D.*, I, 514, fn.)

While Science is obviously still far from the "substance" of Occultism, it has approached nearer since the days of H. P. B. As stated in earlier articles, matter and energy are regarded as different forms of one existence. Energy is described as existing in an active or in a latent condition. Latent implies that it is hidden from our senses. Recently Viscount Samuel has postulated the existence of an ether which is nothing but energy, an energy which can exist in a quiescent or in an active condition, an energy which manifests as visible matter while it is transforming itself from one condition to the other. It is not such a far cry from here to the "substance" of Occultism which is invisible to the outer senses but manifest to the inner senses.

The corpuscular theory is firmly re-established. Nevertheless, the phenomena of interference and the spreading of light round obstacles obstinately resist all attempts at explanation by any other than the wave theory.

H. P. B. made the following comment on the wave theory:—

> Matter, to the Occultist, it must be remembered, is that totality of *existences* in the Kosmos, which falls within any of the planes of possible perception. . . . Neither do the Occultists deny the correctness of the vibratory theory. Only they limit its functions to our Earth—declaring its inadequacy on other planes than ours, since "Masters" in the Occult Sciences perceive

> the CAUSES that produce ethereal vibrations . . . In no way—as stated more than once before now—do the Occultists dispute the explanations of Science, as affording a solution of the *immediate* objective agencies at work. Science only errs in believing that, because it has detected in vibratory waves the *proximate* cause of these phenomena, it has, therefore, revealed ALL that lies beyond the threshold of Sense. It merely traces the sequence of phenomena on a plane of effects, illusory projections from the region that Occultism has long since penetrated. And the latter maintains that those etheric tremors, are not, as asserted by Science, set up by the vibrations of the molecules of *known* bodies—the matter of our terrestrial objective consciousness,—but that we must seek for the ultimate causes of light, heat, etc., etc., in MATTER existing in *super-sensuous* states—states, however, as fully objective to the spiritual eye of man, as a horse or a tree is to the ordinary mortal. Light and heat are the ghost or shadow of matter in motion. (*S.D.*, I, 514-15)

It is clear that the present predicament has arisen because causes which lie in a supersensuous world are being sought in the sensuous one. The physicist Max Planck wrote:—

> Science can never succeed in taking the last step which would take it into the realm of metaphysics. Never fully comprehend the Real World.

The essential limitation of physical science is illustrated by some recent developments. It has always been realized that the physical measurements of mass, length and time, etc., are subject to uncertainty because of errors, human and other, involved in the means adopted; but it was believed that improving techniques would progressively eliminate these uncertainties. It is now clearly understood that this is not so, because any method which science adopts to measure any physical quantity must necessarily interfere with the value of that quantity. This understanding is formulated in the Heisenberg so-called Uncertainty Principles:—

> For any two canonically conjugate magnitudes, such as position and momentum, or time and energy, only one can be measured to any desired degree of accuracy, so that any increase in the precision of the measurement of one magnitude is accompanied by a proportionate decrease in the precision of measurement of the other.

Applied to photons this means, in simple terms, that any attempt to locate a photon, such as by allowing it to fall on a photographic plate and thus mark its own position, must destroy its speed and so one is debarred for ever from finding out that speed.

The foregoing implies that any attempt to follow the life history or foretell the future of a particular photon must be abandoned, not because it is too difficult but because of the inherent nature of physical measurements. Physicists are reduced to making calculations with large numbers in terms of probabilities. The following appears, to the writer, to be a true analogy to the situation. By considering the proximate causes of human behaviour in those leaving a public park at closing time, such as the location of the bus routes and so on, it might be possible to state that the probability of any individual leaving by a certain gate was 1 to 3. This is another way of saying that one quarter of the people will leave by this particular gate. It would not be possible to say by what gate a particular individual will leave because there must always be some causes at work in him which elude the most penetrating observer. Similarly a physicist can foretell how many photons are likely to arrive at a particular point from any particular source, and hence foretell the position of the dark and coloured bands in an interference experiment without treating light as if it were a wave motion, but he can say nothing with certainty of a particular photon. From the stand-point of Occultism it can be said that some uncertainty in a physicist's knowledge of the behaviour of light must always exist because he knows only the proximate and not the final causes at work.

H. P. B. gave the following analogy:—

> The sensation of light is like the sound of the rolling wheels—a purely phenomenal effect, having no existence outside the observer; the proximate exciting cause of the sensation is comparable to the driver—a supersensuous state of matter in motion, a Nature-Force or Elemental. But, behind even this, stand—just as the owner of the carriage directs the driver from within—the higher and *noumenal* causes, the *Intelligences* from whose essence radiate these States of "*Mother*," generating the countless milliards of Elementals or psychic Nature-Spirits, just as every drop of water generates its physical infinitesimal Infusoria. (*S. D.*, I, 146-7)

REVIEW*

[The following was kindly written for us by Dr. Eugene Underhill (Jr.) M. D., of Philadelphia—Eds.]

The ancient science of Tridosha has come down to us through many centuries of time. Naturally it must have suffered some loss and distortion during the 3,000 years and more that it has been known and practised in India. Until recently the greater part of the world has remained without knowledge of its existence.

It is our good fortune that Dr. Bhattacharyya has succeeded in assembling much of the material of this wonderful science as it pertains to medicine and correlating it with Homœopathy.

The magnitude of this undertaking will be evident when we realize that each food, medicine and disease must be given individual consideration and study in its relation to the Three Cosmic Elements of Vat, Pit, Kaf. (Air, Fire and Water). Only after this was accomplished could the laborious task of correlating this science with the Homœopathic remedies be attempted. When completed there will remain the test of practical application at the hands of many physicians before a new day of scientific therapy will shine forth from the Ancient East and encircle the globe.

Each of the Three Cosmic Elements is a vast totality in itself. Air, for example, as we know it, is only the gross or outer garment of Vat, the noumenon remaining beyond human comprehension. Every living form and every material substance contains within itself the inner essence and the outer vestments of the Three Cosmic Elements. Order and harmony in nature and in man are attained only when there is a perfect balance and a complete reciprocity of reaction between these fundamental elements.

It is not to be expected that every disease, food and medicine listed in Dr. Bhattacharyya's work has been given its absolutely correct Tridosha analysis. To attain such accuracy will require a tremendous amount of research, observation and experience on the part of many earnest students and physicians.

The Element Vat (Air) has to do with the entire nervous system, nerve force and vital power. Pit (Fire) governs the heart, blood and circulatory system and the production of body heat. Kaf (Water) is related to the mucous surfaces throughout the body. Furthermore, each Cosmic Element is found to be associated with certain foods, diseases and drugs.

It will be noted that there are Vat or air medicines, Pit or fire medicines and Kaf or water medicines. These are designated as V, P and K respectively. Natrum Muriaticum is a V medicine, Gelsemium a P medicine and Calcarea Carbonica is listed as a K remedy. Then we find drugs carrying two elements, such as VP medicines, of which Aconite is an example, VK combinations such as Bryonia and PK remedies like Arsenicum Album which contain both the fire and water elements.

Finally there are drugs carrying all three elements and these are designated as VPK medicines. Sepia comes under this classification.

Each element has five sub-divisions but for our present purpose it will not be necessary to consider these in any detail. A Vat or V medicine will "nourish" all five subdivisions of the Air element. The same is true for each of the others and for any combination of them. Thus a VP remedy may be listed as V5P5 because it covers all five subdivisions of each element, or ten in all. A V5P5K5 medicine covers all three elements and their 15 subdivisions. Therefore such drugs carry the highest rating or value from a Tridosha stand-point.

Under Vat or V medicines on page 31 of Dr. Bhattacharyya's brochure we read :—

> The medicines of which Natrum Muriaticum and Natrum Phosphoricum are examples, have only one element present in them. These two therefore belong to the element of air; they have the power to strengthen the whole of the nervous system and also the air element in the human body with its five subdivisions.

* *The Science of Tridosha: An Analysis of the Three Cosmic Elements in Medicines, Food and Diseases.* By B. Bhattacharyya. (Distributed by Gotham Book Mart, New York 19, N. Y. XIX + 57 pp. 1951)

> It may also be noted that while strengthening the nervous system, they weaken at the same time the circulatory system and the mucous surfaces.

P or fire medicines " have the power to strengthen the circulatory system and the five subdivisions of fire, but they weaken the other two systems, namely the nervous system and the mucous surfaces. "

The above is somewhat confusing as it is in sharp contrast to the combined experience of the leaders in Homœopathic practice. These physicians are convinced that the clearly indicated Homœopathic remedy strengthens every part of the body and weakens nothing if the case has not already passed beyond the pathological limits of curability and that this statement holds equally for any remedy in the entire *Materia Medica*.

Nux Vomica is one of our outstanding remedies for the nervous system, yet according to the Tridosha analysis it is a PK (fire and water) medicine and does not carry the V (air) element. When Nux is the exactly similar remedy it fully meets all therapeutic requirements.

Pulsatilla is listed as a VP medicine, yet it has cleared up or " pacified " many a catarrhal state for which it might be supposed a Kaf or water remedy would be required. Belladonna, a VK or air and water drug has almost miraculously pacified the circulation (Pit) literally hundreds of times in the hands of every qualified and experienced Homœopathic physician.

The Six Jewels referred to in Dr. Bhattacharyya's work are six (actually eight) well-known Homœopathic remedies. They are the following : Ammonium Carb., Ammonium Mur., Baptisia, Camphor, Crocus Sativa, Ferrum Met., Ferrum Phos. and Sepia. All of these are many-pointed medicines as they cover a wide range of conditions and are frequently indicated in Homœopathic practice. Each of the above eight remedies meets the requirements necessary for a V5P5K5 classification.

Baptisia, according to Hale " affects principally the *blood*, impairing its integrity, the *nervous system*, which it deprives of its normal tonicity, and the *mucous surface*, which under its influence ulcerates and takes on inflammatory action. " Therefore Baptisia is a VPK remedy. Since each element acts in all its five subdivisions it is listed as a V5P5K5 remedy.

The six (or eight) V5P5K5 Jewels are marvellous remedies, every one of them. Dr. Bhattacharyya says that they are

> the kings of homœopathic remedies, and may be used without stint by all practitioners. As they contain all the fifteen elemental principles they are equal to fifteen remedies, and release with great force in the body fifteen curative principles which nourish all the three systems, nervous, circulatory and mucous. They may be used as a general tonic and as preventatives of all epidemic diseases.

According to the above, it would appear that were a P5K5 remedy indicated symptomatically it might be well to discard it in favour of one of the very few V5P5K5 medicines. Homœopathy recognizes only one absolutely similar remedy for a given patient at a given time. There may be other drugs more or less similar from a symptomatic stand-point but only one true simillimum. To substitute one medicine for another on this basis is in direct violation of Homœopathic principles and practice.

Again quoting the author :—

> In my charitable dispensary I recently gave Sepia in different potencies to at least 1,000 patients over a short (two months') period. The results were remarkable....This should be proof that element correspondence is at the root of correct prescriptions.

Sepia, we will recall, is a V5P5K5 remedy. Now let us take Sulphur, which is only a V5P5 medicine. A physician of our acquaintance was so pressed for time that he finally hit upon the idea of giving Sulphur to each new patient that came to the out-patient clinic. Enough patients needed Sulphur to support his reputation as a fair prescriber. But why stop here? The Sulfa drugs, Penicillin and all the other wonder drugs are prescribed on the same basis and it is strictly routine, the very antithesis of correct Homœopathic prescribing. There are only two possibilities, either this procedure is careless and wrong or else elemental correspondence can overrule symptom similarity.

In harmony with everything else in the universe each food substance contains one or more of the three cosmic elements. A vast amount of research will be required to complete the analysis of

all the foods in common use. Again we quote:

> So far it has been possible to discover only four items of food which have all the three elements with their fifteen principles imbedded in them. These are: 1. Cream; 2. Milk (fresh); 3. Fish (fresh); 4. Black pepper. These have the power to strengthen all the fifteen principles in the body and keep them in a sound and healthy condition. But in their use the Middle Path is to be followed.

Just at this point we wish to stress the importance of fresh, unpasteurized milk and cream and fresh, not frozen, fish. Moreover it is of the utmost importance to follow the Middle Path of moderation in the use of foods as in all other matters pertaining to life and health.

It is somewhat surprising to find black pepper given such a high rating and endorsement. Apples, lemons and onions have been regarded as health foods for centuries of time. Perhaps black pepper seeds should be added as a tonic food, however, as yet we have not experimented enough with this condiment to venture an opinion.

A most interesting and scientific approach to disease causation is given in Chapter V of Dr. Bhattacharyya's survey of Tridosha. We refer to the

> unnatural contact of the sense-organs with their respective sense-objects...there are three kinds of unnatural contact. The first is called *Ayoga* (non-use), the second is termed *Atiyoga* (overuse) and the third is known as *Mithyayoga* (improper use).

Non-use of the mind and faculties leads to atrophy, overuse burns them out in time. Improper use or perversion turns the life currents in a wrong direction and unless corrected ultimately results in a dislocation between mind and body or between the man and his environment. Thus through persistent wrong choices are the Three Cosmic Elements thrown out of balance and the seeds of disease planted for a future karmic harvest in this or a future life.

One of the most valuable and interesting chapters in this work is that on The Elements in Pulse. To the average layman the pulse signifies merely the rate of the heart's action or the number of beats per minute. The experienced physician also notes the quality or character of the pulse. Under Tridosha there are three basic types of pulse:

V (Vat) or air pulse is fast.
P (Pit) or fire pulse is jumpy.
K (Kaf) or water pulse is slow.

A VP pulse would be both fast and jumpy. This is often found in fever cases when the patient is of a nervous (Vat) temperament. Sometimes a patient is seen who exhibits a VK pulse, alternately fast and slow. Occasionally a pulse of the VPK type will be discovered. In modern terms this may be described as an erratic pulse where the heart's action is variable and chaotic.

The time and conditions under which the pulse should be examined were clearly defined by the ancient authorities, also the qualifications of the physician who would be competent to make the examination. Such a physician should be of stable mind, attentive, diseaseless and in a calm and happy mood. (See page 41 of the booklet for the full list of requirements.)

From a practical stand-point a careful reading of the pulse is of both diagnostic and therapeutic value, as the information gained helps in analysis and remedy selection. Unfortunately in modern practice entirely too much emphasis is placed on extensive and costly laboratory examinations and entirely too little on expert clinical observation.

In presenting an introduction to the ancient science of Tridosha and demonstrating its practical application to the science of nutrition and Homœopathic therapeutics Dr. Bhattacharyya has performed a worth-while service. That it will be received with an open mind by the majority of medical practitioners is entirely too much to expect in this materialistic and commercial age. Since they never heard of it before, and especially as it has been introduced through so-called unorthodox channels these "scientists" will refuse to investigate its merits. To such it will have no significance whatsoever.

IN THE LIGHT OF THEOSOPHY

Dr. Lincoln Williams, in his small book *The Sober Truth: Alcoholic Realities* is concerned chiefly with the problem of the compulsive drinker, one who, having taken one or two glasses finds himself unable to stop drinking. For him, he emphasizes, there can be no compromise; it must be all or nothing; he must give up alcohol entirely and for ever. He concedes that the Yale University studies on alcohol indicate that out of 20 heavy drinkers, one will become a pathological or compulsive case, but he apparently sees no reason for total abstention, except for the latter. But at some time, surely, the heavy drinker was only a moderate drinker; therefore moderate drinking is likely to be the first step on the way to loss of control.

Theosophy does not justify the acquiescence in even moderate drinking, which Dr. Williams writes does not seem to do harm. Alcohol has an injurious effect upon man's moral and spiritual growth. " ...alcohol in all its forms has a direct, marked, and very deleterious influence on man's psychic condition," being only less destructive to the development of the inner powers than the habitual use of habit-forming drugs. (*The Key to Theosophy*, pp. 259-60)

Also, in a letter from H. P. B. published in *The Path*, Vol. IX, pp. 268-9, (December 1894) she said:—

> It is well known what an evil influence the evaporations of blood and alcohol have on the spiritual side of human nature, blowing the animal passions into a raging fire.

Not the admission that one is powerless over alcohol or that one is " ready to have God remove " all one's defects of character, which even Alcoholics Anonymous advocates, would be recommended by Theosophy for the rehabilitation of the compulsive drinker. Rather he has to be taught to rely upon the limitless reserves of power in the Divine part of his own nature, upon which he can draw; to be shown that the desire for drink is not in himself unless he identifies himself foolishly with it, but only in the particular lives in his body whose existence depends on alcoholic stimulants; and to be provided with healthy and interesting occupation.

Dr. Edwin Loeb of the Department of Geography of the University of California at Berkeley writes in *The Scientific Monthly* for February of " The Function of Proverbs in the Intellectual Development of Primitive Peoples." His thesis that material advance and intellectual advance necessarily go together is debatable. Without intellectual development great civilizations could not arise, but the converse cannot be maintained, because many of the world's finest minds have lived the simple life.

Although he concedes that the advanced agricultural civilizations of the Pueblo Indians or the Balinese are, although on a different, not necessarily on an inferior level, as compared to Western industrial civilization, Dr. Loeb offers an amazing scheme of intellectual development. He traces it from " play or magical thinking," as though the survivals of " primitive magic " were any more than debased descendants of what was once " the great SCIENCE of WISDOM," as Madame Blavatsky describes magic in its early days! (*The Secret Doctrine*, II, 319) Then, he suggests, intellectual development advanced through the stage of making proverbs—legal, ethical, philosophical and religious—to deductive reasoning and then to the climax of inductive reasoning in the Industrial Age. That Dr. Loeb seriously places the idealism of Plato and the almost simultaneous rise of Buddhism and Confucianism at a lower stage of intellectual evolution than " the objective reality of inductive science " (gadgets, atom bombs and all?) shows how unacceptable to materialistic science would be the triple evolutionary scheme put forward by Theosophy, and the idea of a loss in spirituality paralleling physical development.

A Natural Science writer of *The Christian Science Monitor* in its 31st December issue hailed the shaking off by natural scientists of the old complacencies and their increasing awareness of

the present challenge "to muster the spiritual resources" to use properly the tools which their work has placed in men's hands. The tone of the 118th meeting of the American Association for the Advancement of Science, attended by some 10,000 of the best researchers and educators in the country, had, he writes, been set by the presidential address of Dr. Kirtley F. Mather of Harvard University when he declared that, if civilization was to be saved from catastrophe,

> the ethical consciousness of each person must be greatly strengthened, renewed and improved. Natural Science discloses the imperative need; something that transcends natural science must assist men to respond to this challenge. The wellsprings of good lie deep within the spirit of man. The sources of discerning love are in the inner, private life of individuals.

He pointed to the potential abundance of this age, "Mother Earth" being "rich enough to nourish every man in freedom." But the condition is, recognition of the "inescapable interdependence" to which he also referred. All this is excellent but not sufficiently concrete.

The need of re-examining basic moral principles and ideals is obvious enough, but Dr. Mather seems to have weakened the good lead that he had given by attempting to absolve scientists from any particular responsibility for the devastation wrought by the atomic bomb. Obviously we all share in the responsibility to the extent of our own antisocial feelings and the turbulence of our lower nature, but it is sheer sophistry to claim that "it is war itself that is immoral, not the weapons used by the warriors." What makes war immoral? Certainly no material object can be called "moral" or "immoral." But the man who deliberately contributes to the production of an instrument designed solely for the destruction of human life cannot claim such moral neutrality, any more than those who direct its use or who actually use it can. Scientists of pure nature will see that their knowledge is not exploited. The war-like natures of scientists as well as non-scientists need purification.

The Council of the National Anti-Vaccination League has sent out a Memorandum on vaccination requirements for world travel and states that the draft of a new International Sanitary Convention has been circulated by the World Health Organization to all governments participating in the Organization.

The N. A.-V. L. suggests that opponents of vaccination and inoculation as conditions of travel should communicate with their Governments and ask that a compulsory exemption clause be put into the Section of the new International Sanitary Convention which deals with vaccination, exempting from any vaccination or inoculation requirement all persons having a conscientious or religious objection to vaccination and those holding a medical certificate stating that vaccination or inoculation would injure their health. It adds that no time should be lost: "Any reservations have to be sent in quickly" to Governments participating in the WHO, of which India is one.

The N.A.-V. L. Memorandum gives a telling summary of the present international situation regarding vaccination practice and travel; blaming the deplorable position of the public mainly on two factors: (1) Official secrecy, (2) Public apathy. To quote from its closing paragraphs:—

> The negotiations which result in International Sanitary Conventions are discussed by representatives of vaccine and serum manufacturing institutions and public health officials of various countries in conditions of absolute secrecy. Not a word of their proposals is allowed to leak out . . . . The public were kept completely in the dark about decisions that concerned them so vitally.
>
> Moreover, this latest document does not refer to Governments or Contracting Parties but only to "health administrations." Health Departments have taken to themselves complete power over the liberties of millions of people all over the world.
>
> It has to be admitted that it is largely the fault of the people themselves that they have been enslaved in this way by medical tyranny.
>
> Possibly if there were an upsurge of indignation against such a shameful surrender of the right of healthy men and women to travel everywhere without having to carry the mark of the beast, the British Government would make representations to Geneva, even at this late hour.
>
> THE PRICE OF LIBERTY IS ETERNAL VIGILANCE.

To impose on every entrant into a country an operation which endangers health and even life, is a flagrant infringement of natural rights, especially as there are facts and statistics to prove that vaccination protects neither the individual nor the country from smallpox infection, as is brought out with up-to-date examples in the Memorandum. If the draft now under discussion is accepted in its present form, it will come into force in many places in October 1952; and will involve a very serious change in the position of people who wish to travel abroad, forcing on them the alternative of vaccination or giving up travel.

BOOKS

By H. P. BLAVATSKY

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A photographic reprint of the original edition of 1888. Two volumes bound in one.

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Transactions of the Blavatsky Lodge
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The Aryan Path—Bombay—XXIIIrd Volume
The Theosophical Movement—Bombay—XXIInd Volume

BULLETINS

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Information as to the meeting place and times of meetings may be had from the United Lodge of Theosophists, Bombay.

Reg. No. B 2922

The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"*The true Theosophist belongs to no cult or sect, yet belongs to each and all.*"

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration" I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to: The U. L. T., 51 Mahatma Gandhi Road, Bombay.

U. L. T. LODGES

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